

Unveiling of God no 13
Looking Beyond the veil to God
April 18, 2018
Brian Kocourek, Pastor

Joel 2:23-32 *Be glad then, ye children of Zion, and rejoice in the LORD your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. 24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil. 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. 26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. 27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed. 28 And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out My Spirit. 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. 32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*

Now, as much as I would love to go through these verses thought by thought, we just don't have time tonight because we are taking our study from brother Branham's sermon **The Unveiling of God**, and I want to be faithful to sticking with our series and our study from his sermon, since he is the One God used to bring forth the Shout which is the message that God came down with in **1 Thessalonians 4:13-18**.

So let's read from the next paragraph in br. Branham's Sermon **The Unveiling of God** and we will pick up at paragraph **39** God, in man, has emptied Himself. **Joel 2:28**, we find out He said, "I will pour out in the last days My Spirit." Now, if you notice the word there, Greek word... I may have this wrong, but the one I could find... You have to watch the words. **The English sometime means double meanings**. Just like the word, we say, "**God**." *God created the heavens and earth, Genesis 1*. But now, in the Bible It said, "**In the beginning Elohim**." Now, Elohim, the English calls "**God**," but it really wasn't,... **Elohim**. Anything could be god, the word "god"; **you could make an idol a god; you could make that piano a god; you could make anything a god**. But it isn't so in the word "**Elohim**"; It means "**the self-existing One**." See? **That piano cannot be self-existent; nothing else can be self-existent**. So the Word "**Elohim**" means "**He that always existed**." "**God**" can mean anything. See the difference in the word?

Now, I want to stop here for a moment and show you that br. Branham is talking about the words, "pour out" here and it was translated in the verse from the Hebrew word "**shaphak**" which literally means to pour out or spill out, and this word is used 115 times in the scriptures, of which I will give you a few to help you see its usage.

Notice in the book of **Job 30:16**: we read, "*And now my soul is poured out upon me; the days of affliction have taken hold upon*"

Notice how this word "**shaphak**" is used in this verse referring to his soul, his very life.

Then we see David in **Psalms 22:14**: say, "*I am poured out like water, and all my bones are out of joint: my heart is like wax;*" Notice here David is speaking of His very life, his person, who he is.

Again in **Psalms 42:4**: we hear David say "*When I remember these things, I pour out my soul in me: for I had gone with the multitude,*" Again David uses this word in association with the pouring out of Himself, who he is.

And again we see in **Psalms 62:8**: David speaking to us and says, "*in him at all times; ye people, pour out your heart before him: God is a refuge*" Again notice that he is referring to the very person who you are, that you should pour out yourself to God.

And again in the Book of **Ezekiel 39:29**: we hear God speaking to Ezekiel the prophet saying, "*For I have poured out my spirit upon the house*" To get a better understanding of what he is telling them here, let's go back to verse 25 and read on.

Ezekiel 39:25 *Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; 28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them anymore there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.*

Now, let's listen to brother Branham go into this for ourselves in the very next **paragraph 40** Now, when It said here that "**He emptied Himself**" or "**poured out**", now, we'd think like this, that He "**vomit up**," the English word of "**emptied or poured out from Him** (See?), **something went out of Him that was different from Him.**" **But** the word "**Kenos**," in the Greek, does not mean that He "vomit up," or some, His arm went off, or His eye went out another person. That is, "**He changed Himself**"; He "**poured Himself into**," (Amen!), **into "another mask", into "another form"; not another person went out of Him called the Holy Spirit, but It was "He Himself".** You get it? **He Himself poured Himself into the people: Christ in you.** How beautiful, how wonderful to think, **God pouring Himself into the human being, into the believer: pour out.** It was a part of His drama to do so. God, all the Fullness, **all the Godhead bodily was in this Person Jesus**

Christ. He was God and God alone, not a third person, or a second person, or a first person; but the Person, God veiled in human flesh.

41 I Timothy 3:16: *"Without controversy great is the mystery of godliness; for G-o-d, Elohim..." Capital G-o-d in the Bible referred it back, anybody, it refers to in the original, It said, "Elohim. In the beginning Elohim... (See?) And Elohim... Without controversy great is the mystery of Elohim; for Elohim was made flesh, and we handled Him." Elohim veiled in human flesh, the great Jehovah that covered all space, time, and everywhere, was made man. We handled Him: Elohim. "In the beginning Elohim... And Elohim was made flesh, dwelled among us."*

And that is exactly what the Apostle Paul said as well.

2 Corinthians 5:19 *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

1 Thessalonians 5:18 *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

Philippians 3:14 *I press toward the mark for the prize of the high calling of God in Christ Jesus.*

Galatians 3:17 *And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

2 Corinthians 12:19 *Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.*

As brother Branham said, *the body was not deity, but Deity (God) dwelt in the body.*

God's gifts always find place 63-1222 P:50 *Now, notice. And after then the wise men identifying Him what He would be, and we find through the Scripture that's exactly what it was: Deity in service for death. What for? Deity in service to God for death. Jesus was Deity in service for death to redeem the world. But what did the world do to it? They refused it. They rejected it. Why? Some of them, a big part of them, did that because this: because He did die. They said, "He couldn't be Deity and die." The man, the body was not Deity, but Deity was in the body. This body has to perish. The very Christ that's in you is the only thing that can raise you up. That's Deity, God in you.*

So we see brother Branham is talking about God pouring Himself, not a part of Himself, but pouring all of himself, emptying out Himself into Jesus the body, the flesh, the vessel, the veil.

God's Gifts Always Find Their Place 63-1222 93 *The man, the body was not Deity, but Deity was in the body.*

Identified Christ of All Ages 64-0617 36 Now, notice now, God... Jesus said that those who the Word came to was called gods; that was prophets. Now, **not the man himself was God, no more than the body of Jesus Christ was God. He was a Man, and God was veiled behind Him.**

Blasphemous Names 62-1104M .”... Now, they was looking at **that little body** that was borned of Mary. See? **That wasn't God; that was the Son of God, but God was in that body.** It was God...”

Therefore you must ask yourself the question, How then was God in that body.

E-37 Fundamental Foundation For Faith 55-0113 Now, when He was here on earth, He was a perfect example of everything of the godhead. He was the fullness of the godhead bodily. **In Christ dwelt God. The body of Jesus was only the tabernacle of God. It's where Almighty God Himself lived and dwelt in a human being. You believe that, don't you? You have to, to be saved.** You have to believe that.

Show us the father and It'll Satisfy 56-0422 E-36 Now, it's many times it's been said that no man can see God at anytime, the Bible said so. But **the only begotten of the Father has declared Him.** Philip, here was very inquisitive; he wanted to see the Father. Says here He said, **"I've been so long with you, Philip, and you don't know Me?"** Said, **"When you see Me you see My Father."** **In other words, you see the Father express Himself through the Son.** Him and the Father were one **in the sense** that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then **in Him was dwelling the God, the Father, expressing Himself** to the world, His attitude towards the people. See? Well, **that's how Christ and God were one.** God was **in Christ reconciling the world to Himself.** Now, He said, **"When you see Me, you see the Father, and why do you say, 'Show us the Father?'"**

And from his sermon, **Jehovah Jireh 56-0429 053** brother Branham said, "That's the reason people couldn't understand Him. Sometime it was Christ speaking... or was **the Son speaking.** Other times it was the Father speaking. He was a dual Person. He was one Man, the Son. God was **in,** which was tabernacling **in Him.** But what did He do? Did He go around saying, "I'm the Healer." Very contrary, He said, **"I'm not the Healer."** He said, **"It isn't Me that doth the works; it's My Father that dwelleth in Me."** And in Saint **John** the 19th chapter when He was questioned for passing a whole bunch of crippled, lame, withered, halt, blind people, healed one man laying on a pallet, the Father showed Him to go there and heal. Walked away and left the rest of them laying there, they questioned Him. A man packing his bed on the sabbath. Listen to what He said. Saint **John 5:19:** **"Verily, verily, I say unto you: The Son can do nothing in Himself, but what he sees the Father doing, that doeth the Son likewise."** Is that what He said? **"I do nothing till the Father shows Me a vision first what to do."**

Let Us See God 131 59-1129 ...I said, "He was more than... **God was in Him.** He was a man, but He was **a dual Person.** **One, He was a man; the Spirit in Him was God.**" I said, **"God was in Christ."** She said, "Aw, no." I said, "Look, lady, I'll take your own Scripture. He was a man, but He was a God-man. When He went down to the grave of

Lazarus, He did weep like a man. That's true. But when He stood there, straightened His little stooped shoulders up, and said, '**Lazarus, come forth,**' and a dead man, that'd been dead four days come to life again, that was more than a man. Man couldn't do that. **That was God in His Son.**"

Notice that brother Branham points out that we are not talking about two physical beings like a man and wife are two physical beings. And He says "**They are not two in that way**". But he explains that there is only one that was a man, and we know to be a man you must have body, soul and spirit.

But **in** that man that was fully man, "**indwelt the God, the Father, who is Spirit.**" Thus **making them one by the indwelling**. But notice in this next quote how brother Branham is more specific and shows that the oneness of God and His Son is not like Husband and wife and He is more clear as to why it is different.

From his sermon **Baptism Of the Holy Spirit 58-0928M 94** brother Branham said, "Jesus, He said, "**I and My Father are One. My Father dwelleth in Me.**" No one could read that any plainer. They said, "**Why don't You show us the Father, and it'll satisfy us.**" **John 14:8.** He said, "**I've been so long with you and you don't know Me?**" He said, "**When you see Me, you see My Father.**" As a lady once jumped up, she said, "Why, Brother Branham," she said, "**the Father and the Son are one, just like you and your wife are one.**" I said, "Oh, no they're not." I said, "Do you see me?" She said, "Yes." I said, "You see my wife?" Said, "No." I said, "**Then they're not the same kind of one. Jesus said, 'When you've see Me, you have seen the Father. The Father dwelleth in Me.' My wife don't dwell in me.**" See? They are One; in every way they are One.

Now, that is the key to understand what Brother Branham meant when he uses this story about the confrontation with this woman. He said, "**Then they're not the same kind of one. Jesus said, 'When you've see Me, you have seen the Father. The Father dwelleth in Me.' My wife don't dwell in me.**"

And from his sermon **Palmerworm Locust Caterpillar 59-0823 140** brother Branham said, "God Almighty, the Father, **dwelt in Him.** At the day of the baptism, when **He received the Holy Ghost** on the day when John baptized Him, John said, "**I beheld and saw the Spirit of God like a Dove descending from heaven, and a Voice saying, 'This is My beloved Son in Whom I'm pleased to dwell in.'**" Jesus said that God was with Him, "**I and My Father are One. My Father dwells in Me.**" Not Jesus, and being one with God; **but "God was in Christ, reconciling the world to Himself."** 143 And you Oneness brethren, many of you get off the wrong track when you try to think that God is one like your finger is one. **He can't be His Own Father.** He can't be.

Now, remember we are speaking from The Unveiling of God where brother Branham was speaking from the Book of Joel where God said "**I will pour out My Spirit upon all flesh.**"

39 God, in man, has emptied Himself. Joel 2:28, we find out He said, "I will pour out in the last days My Spirit.

And then he went into the word Kenos to explain that is is not another part or thing that came out of God, like for instance he mentions vomit can come out of you but it is not a part of you, but it still comes out. But what brother Branham is getting us to understand here is that what came out of God "is God", or the very Life of God, His God-Life. His very essence of being.

40 Now, when It said here that "**He emptied Himself**" or "**poured out**", now, we'd think like this, that He "**vomit up**," the English word of "**emptied or poured out from Him** (See?), **something went out of Him that was different from Him.**" **But** the word "**Kenos**," in the Greek, does not mean that He "vomit up," or some, His arm went off, or His eye went out another person. That is, "**He changed Himself**"; He "**poured Himself into**," (Amen!), **into "another mask", into "another form"; not another person went out of Him called the Holy Spirit, but It was "He Himself".** You get it? **He Himself poured Himself into the people: Christ in you.** How beautiful, how wonderful to think, **God pouring Himself into the human being, into the believer: pour out.** It was a part of His drama to do so. God, all the Fullness, **all the Godhead bodily was in this Person Jesus Christ.** He was God and God alone, not a third person, or a second person, or a first person; but **the Person, God veiled in human flesh.**

You see, this is where people just do not understand that to be one with God is not for you to receive something from God but it for you to receive the very nature, the very essence of Who God is, and that would be His Spirit and His mind.

Therefore, I want to show you how Joel was to be answered in the very prayer of Jesus Himself.

In **John 17:11** we see Jesus in prayer to God and in this verse we actually hear him praying that we might be one in the same way He and the father were one. ¶ *And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.*

And how is it that we might be One even as which means in the same manner as Jesus and His Father were One?

Jesus said in **John 17:14** *I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.*

Jesus tells us we become One with God through the same Word that He became One With God. And never forget he said "**my words are spirit and they are life.**"

Therefore we are not looking at the word as a mental, or intellectual thing, but the Word which are the very thoughts of the Spirit Itself.

The Bible says, "**As a man thinketh in his heart so is he**". And, "**In the beginning was the Word and the Word was with God because the Word was God.**"

Therefore, the Word is the very essence of God and Who He is.

That's why Jesus prayed in **John 17:20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as** (in the same way or manner as) **thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:**

Therefore it is very apparent that we are one by receiving the same Word which brings us the same Spirit and the same Glory or the same mind as the Father.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one:"

From his sermon, **Harvest Time 641212 87 034** brother Branham said, "Jesus said, **"That they might be one, Father, as You and I are one."** Not for some man to be over something, it never will work; one denomination wants to take over the other, and one man over the other. **But that you might be one with God, like Christ and God was one; that's what the prayer is. That... He was the Word, and Jesus prayed that we might be the Word, reflecting Him.** That's His prayer to be answered. See how Satan scruples it up in the carnal mind? But that wasn't Jesus' prayer, at all, that we might all congregate together and all have a certain creed and so forth. Every time they do it, they go further and further from God. **He wants us to be one with God, and God is the Word. Each individual in his heart must be that one with God.**

Now you might ask, How can brother Branham say Jesus was a dual person when Jesus Himself said **"I and My Father are One"**, and **"when you see me you see the Father"**?

Most people do not read the entire encounter between Jesus and Philip. If you read the entire scripture reference that Jesus explains how He is one with His Father, he doesn't stop with the words, **"when you see me you have seen the father"**. . But most people will only read to there and stop, but if you read what else he says, you will see that he is explaining to Philip how that when you see him you see the father as well.

In **John 14:8** we read, **Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.**

When reading the entire conversation between Jesus and Philip, it is very apparent that Jesus is telling him and the others that were listening, that **when you see Him, you see the Father, because the Father was in Him, doing the works and telling him what to say.**

Therefore what you saw Jesus do, the Father also was doing, thus manifesting Himself to the World through the speech and actions of His Son, who was 100% yielded to the Father in all things.

And that is what we see in **John 5:17** where Jesus is being accused by the Jews for working on the Sabbath because He healed on the Sabbath. And his answer to them is found in verse **17**. ¶ *But Jesus answered them, My Father worketh hitherto, and I work.*

Now, if you think about what Jesus was saying to the Pharisees, it was this, "*You people are looking only at this vessel, this veil, but what you are failing to see is that no man can do these things except God were to do it. Therefore, get your eyes off the vessel and get them on the God who is using this vessel.*"

But because he did not break down what he was saying to them like I am doing for you, they didn't get it, and so what he said went over their heads, and was not a satisfactory answer to them, and it only made them much more angry, because instead of cow-towing to their Oneness understanding, Jesus was letting them know that it was the Father that was doing the works.

18 *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, **The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.***

So what we are looking at in this sermon of brother Branham's is not different than the message that Jesus gave to the Pharisees, that God uses a veil to unveil Himself with. And you must never look at that veil or you will not see God. You must look beyond the veil to see God. Because it is not the veil that can do the things supernatural.

God is not a gift to play with and use, He is a Sovereign self existent being. And when he chooses to veil himself to man through whatever the veil He may choose, it is still the Self Existent one that is doing those things which plain mortal man can not do.

God was in the burning bush but the burning bush was not God.

God was in the Cloud by day but he Cloud by day was not God.

God was in the Pillar of Fire but the Pillar of Fire was not God.

God was in the Brazen Serpent but the Brazen Serpent was not God.

God was in the Rock that followed the Children of Israel in the wilderness but the Rock was not God.

There is only One God, and when God entered into his son, that did not make two Gods. It made one God who was IN Christ reconciling the world.

The Bible is very adamant all the way through that there is only One Lord and One God.

Moses taught the people that there is only one God who is the only one Lord

Deuteronomy 6:4 *Hear, O Israel: The LORD our God is one LORD:*

And Zechariah the prophet also taught there is only one Lord. **Zechariah 14:9** *And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.*

And Jesus referred back to what Moses taught concerning how there is only One God who is the One Lord.

Mark 12:29 *And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:***

And the Apostle Paul taught us that the One true God is the only Lord.

1 Corinthians 8:6 *But to us there is but **one God**, the Father, of whom are all things, and we in him; and **one Lord Jesus Christ**, by whom are all things, and we by him.*

And Paul was not speaking of the Son of God here but the God of the son, because he says in **Ephesians 4:5** *One Lord, one faith, one baptism,*

And God's end time prophet also taught the same thing.

Jesus Christ the same 55-0806 P:15 *Now, sometimes today it's been said amongst many believers, they say about certain things, "Oh, that's against my faith. Our faith don't teach that." **There's only really one faith**; the Bible said so. **One Lord, one faith, one baptism, one God, and there's one faith** and **that is the faith of the Lord Jesus Christ.***

Anointed ones at end time 65-0725M P:186 *Now, notice. That was Jesus speaking. Here come Paul right behind Him and said, "Now, in the last days there will come religious people (See?), having a form of godliness, and lead silly women, led away with all kinds of worldly lust (Then they wonder, say, "Why do you pick on them women?" Oh, for goodness... They just don't even see it.)--lead silly women, laden with divers lust (away from things like--that's of the...?... See?)... And as Jannes and Jambres (Matthew 24:24, false christs, false anointed, doing signs and wonders to deceive the elected)--now as Jannes and Jambres withstood Moses, so will these reprobates..." Reprobate mind concerning **the** faith, not a faith, **the Faith. One faith, one Lord, one...?...** **You can't have one faith without believing in one Lord.** You can't have two baptisms, not one for the Father, and Son, and Holy Ghost. There's one baptism, Jesus Christ. That's right. See?*

Therefore, when the One Lord entered into His Son that did not make the son Lord, it only meant that this veil, this vessel was not tabernacling Deity where the One Lord was dwelling.

Therefore when we read in the book of **Acts 2:36** *Therefore let all the house of Israel know assuredly, that **God** hath **made that same Jesus**, whom ye have crucified, **both Lord and Christ.***

Now, this scripture is not teaching Two Lords no more than it is teaching there are Two Christ's. What it is telling you is that God who is the Only Lord, and the Only Christ (Anointer) came into His Son and When God was in Christ, Jesus the man became the reconciliation between God and man. For God was in Christ reconciling the world unto Himself.

So what we are looking at this evening is that we have to look beyond the veil to see God, and God alone.

Let us pray....